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THE
INTRODUCTORY ADDRESS
OF THE
HISTORICAL SOCIETY OF THE
UNIVERSITY

OF
NORTH CAROLINA,

DELIVERED IN THE UNIVERSITY CHAPEL,

JUNE 5TH, 1844,

BY

L. SILLIMAN IVES, D. D., L. L. D.,

Bishop of the Diocese of North Carolina.

RALEIGH: Printed by

T. Loring—Independent Office, Hillsboro' St. between M'Dowell & Dawson Streets,

1844.

CORRESPONDENCE.

*To the Rt. Rev. L. Silliman Ives, D. D., L. L. D., Bishop of the
Diocese of North Carolina :*

DEAR SIR : I have the honor of transmitting to you the following Resolution of the Historical Society of the University of North Carolina :

“ *Resolved*, That the thanks of this Society be tendered to the Rt. Rev. Bishop Ives, for his able and interesting address ; and that he be requested to furnish a copy of it for publication.”

Permit me to hope, sir, that you will find it both convenient and agreeable to comply with this request ; that the pleasure and profit we have enjoyed may be diffused.

With great respect,

CHARLES PHILIPS,

Secretary of the Society.

Chapel Hill, June 6th, 1844.

To Charles Philips, Esq., Secretary of the Historical Society, &c :

DEAR SIR : Please communicate to the Historical Society of North Carolina, my acknowledgment of their too flattering resolution, and my compliance with the request it makes for a copy of my address, for publication.

With earnest desires for the success of the important objects of the Society, and sentiments of high respect for its members,

I remain, dear sir,

Most truly,

Your friend and serv't,

L. S. IVES.

Chapel Hill, June 7th, 1844.

BISHOP IVES' INTRODUCTORY ADDRESS :

Delivered before the Historical Society of the University of

North Carolina, June 5, 1844.

GENTLEMEN OF THE HISTORICAL SOCIETY

OF THE UNIVERSITY OF NORTH CAROLINA :

In attempting to fulfil your wishes, to day, I find, somewhat to my alarm, that your favor has assigned me a place not more of honor than difficulty. A difficulty growing out, in some measure, of the vast and infinitely perplexed subject, I have consented, perhaps rashly, to discuss. The limited time usually and properly allotted to such an address, while it may enable me to exhaust your patience and my own resources, is miserably insufficient for satisfying in any reasonable degree, the claims of such an audience and such a subject.

In making this remark, however, it is not in my mind, that, on this occasion of the opening of our Society, you are to expect of me more than simply to lay before you the scope and importance of its objects, and suggest some hints how they may best be pursued. Even with this limit in view, I feel the perplexing extent of the task before me.— And this feeling you will at once appreciate when you perceive, that my duty leads me to a consideration of the *philosophy* rather than the *facts* of history ; and must necessarily embrace a wider range of observation than could possibly be opened by the events, however varied or significant, of a single State or period. The husbandman, who would realize a harvest at all adequate to his labors, must not only plant the seed produced by a former year, but also cultivate with the skill gathered from former experience. So in the investigations of history, our

efforts, to lead to any tolerable success, must be so linked with those of the preceding generations of men as to ensure a perfect exemplification of every point, individual or social, moral, intellectual, or political, which we design to make practical, or permanently useful to ourselves and others. Besides, it is not so much the mere events of past time that we need, as it is the agency by which they were respectively brought to their issue. In constructing, after some ancient model, a fitting temple to liberty, it would help us little in our work merely to collect together the ruins of the most beautiful structures that ever adorned classic ground. To effect our purpose, we must study, and compare, and adjust these remains of the olden time; and moreover call to our aid in restoring what is lost, an accurate knowledge of the science under which they first arose to beauty and perfection.

It is true, that in researches limited to our own State; in simply tracing out the causes, which, under human agency and human responsibility, have steadily tended, since the first white man set his foot upon our shores, to the encouraging result, that, on this day, is so gratifying to all our hearts; there would be much to entertain us, much to improve. But to do this effectually; to traverse, with proper success, the narrow field here lying before us, we must consent to the laborious process of coming to our work, through the long and intricate and multifarious windings, opened in the annals of other States and by-gone times; of forming our conclusions and making due, self application of them, after having, with the spirit of true philosophy, viewed man, in all the depths of his complex and wonderful being; in all the varied shapes into which by the hand of providence he has been cast; "all the different scenes in which he has been called to act or suffer;" all the countless struggles, mental, moral and physical, in which he has been made to bear a part; all the defeats that have covered him with shame, all the successes that have crowned him with honor; with all the vast agencies, that have united to help him on to victory, or conspired to thwart, and humble and destroy him. But in reaching this far off goal, penetrating to this ultima thule of historical research; we are not to suppose the way either dreary or barren of good. Scenes of the most thrilling interest will open upon us at every step; and while, at times, their disclosures may sadden our hearts and leave us with a mortified and chastened spirit, they will not fail in the end, if we are at all faith-

ful to ourselves, in yielding the brightest and most substantial rewards.

This will appear, as we pass onwards in the examination of some of the steps and results of our allotted course. The better, however, to ensure its recompense, we must, at the outset, admit, as axioms, certain great fundamental principles; such as will, if we are earnest and thorough in our enquiries, be inevitably wrought out, by the events of history itself, before our eyes, and forced upon our recognition:—viz, (1) that one Supreme God is the author and moral governor of the world; (2) that while the understanding, the reason, and the imagination of man, may contribute largely to the proper results of his being, the *will*, after all, is the ruling element in his character and destiny, whether he be taken alone, or in connection with his fellow man; (3) that his will then, and only then, leads to the end for which he was created, when it moves in exact harmony with the will of his Maker; (4) that owing to an early resistance of this, his own became, if we may so speak, divided into two antagonist elements; the one tending strongly to the earthly and sensual, the other feebly to the heavenly and divine. In respect to the *first* of these principles, little illustration is needed. The mind, even imperfectly acquainted with the ancient classics, must perceive that the foundation of this principle is as broad as the race of man; that upon the polity and customs of heathen nations, east, west, north and south, civilized or barbarian, its truth was inscribed in the most luminous characters; that it controlled the movements of wandering tribes, while it overawed the counsels of Senates and determined the issues of battles; that it was proclaimed from Dodona, Delphi, and Ammon; inscribed on the temple of Sais—sung in the *Ek Dios arkōmetha* of Aratus—told in the story of Simonides—seen in the *To agathon*, and the *Prōton Aition** of the Greeks—and enforced by the ethics and eloquence of Rome. Nothing, indeed, could be clearer than the proof, that while the Gentile nations “did not like to retain God in their knowledge, nor glorify him as God:” they still had, universally, from some source, an impression of “his eternal power and God Head,” and widely incorporated the truth into their schemes and instruments of government. As regards the *second* principle perhaps, there may seem, at first, more doubt. Still to the careful reader of

*For want of Greek Type, these sentences are of necessity put in their present form.

history—the thoughtful observer of men—such doubt will be but momentary. Whoever takes the trouble to examine this principle in the strong light cast upon it from the luminous mind of a late German philosopher,* can hardly fail to be at once satisfied of its eminent truth. In illustration, I would observe, the intellectual system of ancient China,—although strongly characterized by *reason*—instinct with the pure spirit, the exalted genius of a Confucius,—still had no power within it of self-perpetuation—no power either to help its votaries to substantial peace, or to uphold its own existence against the silent inroads of a senseless, neighboring superstition. While the intellectual character of India,—formed by and reflecting the rays of a glowing *imagination*—an imagination brilliant and burning, as if literally set on fire by its own torrid sun, breaking out, on the one hand, in a wild and rampant mysticism, and on the other in poetic strains, not falling, in their Epic richness and fullness, much below the numbers of the Mæonian bard,—has nevertheless been able to do nothing more for that devoted people than to guide them to the most horrid depths of moral degradation and misery. While again, the Egyptian system, with its base, and indeed superstructure, in the *understanding*; an understanding, “penetrating, as by a kind of magic power.” into the deep mysteries of nature, and embracing in its span the utmost limits of science—was yet forced to yield, notwithstanding its Jewish prop, to the destroyer;—leaving only its pyramids towering in melancholy grandeur above the memorials of a grovelling and beastly superstition; as if to proclaim to the world, how high the understanding may soar without profit to man, if the *will* be in subserviency to the sensual and impulsive nature. And here comes in the system of Judea, whose characteristic element is manifestly that high moral faculty, the *will*. This system, noiseless in its working—gently bending its followers in submission to an invisible power—hardly attracting from surrounding nations sufficient notice to be despised; has—after all the symptoms of its inward and outward decrepitude, all its trials and sufferings in “flood and field” in defeat, desertion and captivity—faithfully preserved its being, distinct from every opposing or insinuating influence; and, at length, expanding into the nobler faith, the larger charity, the better hope of the gospel, has become, wherever known, the only sure and ack-

*Frederick Von Schlegel.

nowledged basis, as well of national as of individual prosperity. In regard to the *third* principle, no difficulty can exist in a mind, convinced of the perfection and providence of Almighty God. And if there could, the events of history have upon them too much light from above, to suffer it long to remain. In this it is clearly seen, (1) that the will of God is in exact agreement with the happiness of man. That his laws and institutions and promises and threats, together tend to the best good of our race. So that, if the proper end of man's being be the pursuit of happiness; that pursuit to be successful, must be conducted by a will in harmony with that of his Maker. It is seen also (2) and with equal clearness, that the resistance of God's will, in the case either of individuals or nations, must lead to inevitable misery; and hence if knowingly made, is an act of deliberate self destruction. The whole history of folly and crime, as well as the experience of every criminal might be adduced in proof of the point. The Jewish nation of old, and the French nation now, too awfully attest its truth. While the careers and ends, respectively of Herod and Pilate, of Julian and Napoleon bear the same witness. To dwell for a moment upon the last; what can be clearer than the interference of an invisible hand to hedge up the way to universal dominion, of the mighty hero of France? "Napoleon in November 1799" says a late, lamented writer,* "was made first Consul; he found France humbled by defeats, his Italian conquests lost, his allies invaded, his own frontier threatened. He took the field in the May following, and in one month, the whole fortune of the war was changed, and Austria driven out of Lombardy by the victory of Marengo. Still the flood of the tide rose higher and higher, and every successive wave of its advance swept away a kingdom. Earthly state has never reached a prouder pinnacle than when Napoleon, in June 1812, gathered his army at Dresden—that mighty host, unequalled in all time—and received the homage of subject Kings.' And now, what was the principal adversary of this tremendous power? By whom was it checked and resisted, and put down? By none, and by nothing, but the direct and manifest interposition of God. I know of no language so well fitted to describe that victorious advance to Moscow, and the utter humiliation of the retreat, as the language of

*Dr. Arnold.

the Prophet with respect to the advance and subsequent destruction of the Host of Seunacherib. "When they arose early in the morning, behold they were all dead corpses," applies almost literally to the memorable night of frost in which 20,000 horses perished, and the strength of the French army was utterly broken. Human instruments no doubt, were employed in the remainder of the work; nor would I deny to Germany and to Prussia the glories of the year 1813, nor to England the honor of her victories in Spain, or of the crowning victory of Waterloo. But at the distance of thirty years, those who lived in the time of danger and remember its magnitude and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe, if not of this country, was effected neither by Russia, nor by Germany, nor by England, but by the hand of God alone.

Place Napoleon at the side of the great Theodosius. Napoleon at the height of his fame in 1812. Theodosius at his triumphant return after the carnage at Thessalonica. Both unsurpassed in military endowments, stand crowned with victories and stained with cruelty and blood. What should keep them from a similar destiny? Why should the one, baffled and humbled and overthrown, pass from the view of men as a dreaded enemy to their best good? While of the other it is written even by an infidel hand, that his character and end "might almost excuse the extravagant supposition of the Orator Pacatus—that if the elder Brutus could be permitted to revisit the earth, the stern republican would abjure at the feet of Theodosius his hatred of Kings; and ingenuously confess that such a monarch was the most faithful guardian of the happiness and dignity of the Roman people?"* *Why is this?* Who that looks narrowly into the respective tempers, and the actuating principles of these men can for a moment doubt? Who can doubt that beholds the Emperor of France, proud and insolent under his successes—trampling equally upon the rights of men and the church of God—and in his madness actually and impiously, as if in defiance of the decrees of heaven, erecting, before his march to Russia, a monument to himself as the conqueror of that country.† While on the other hand, he sees the good Emperor of Rome, whose virtues, it

*Gibbon Decline and Fall &c. Chap. xxvii.

† The monument is standing at Cobbenitz on the Rhine.

is said, expanded with his fortune, receiving with meekness the rebuke, for his severity, of the Godly St. Ambrose, and submitting with a gentle contrite spirit, to the self-humbling acts of penitence, which, in the name of God and for the honor of his church, that holy man dared to impose upon the monarch, even amid the exhilaration of his victories. The *fourth* principle, viz:—that by an early resistance of God's will, discord was introduced into the will of man, so that now, "there is a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin and death"—is the one most frequently and injuriously overlooked in treating of the philosophy of history, as it is in plans based upon such philosophy, for the improvement of our race. The notion of *human perfectibility*, however loudly repudiated by christian statesmen, has somehow, notwithstanding, more or less insinuated itself into and thus neutralized all their systems of philanthropy. And this would be not a little wonderful, even had men no eyes to distinguish the developments of history; when we reflect, that they have the faculty of self-consciousness. As the struggle, which every virtuous mind perceives within, between the spiritual and sensual nature; and the inevitable triumph of the latter, except it be resisted by more than human power, ought to be enough, one would think, to put to flight every scheme for the moral renovation of men not founded upon a higher principle than is involved merely in their own natural capabilities. But while this, both from inward consciousness and outward development, is found to be in the broadest sense true, still it should not be forgotten that the faculties of man's soul, as contradistinguished from the more impulsive faculties of the body, are, when under proper discipline, especially favorable to the subjugation of his will to that of God. Of this, we have a striking illustration in the comparative effects of the ancient philosophy. Dr. Neander, in his church history, particularly that part of it wherein he points out the elements favorable to christianity in the "Religious and philosophical systems of antiquity," exhibits these effects in strong and affecting contrast. One fact is remarkable, that while many Platonists became converts to the faith of the Gospel, no record is left of the conversion of a single Epicurean. Hence the grand enemy to our individual, or social happiness, is seen to be the *sensual* nature of man—impelling his will so strongly in a direction opposite to the dictates of God's will, as to become an over-

match for every power, short of the irresistible power provided for our relief in the Gospel; thus proclaiming beforehand, the ultimate and inevitable failure of all schemes for the permanent well-being of individuals or States, not based upon Gospel principles and sustained by the Gospel spirit.

Thus have I endeavored to give you a distinct notion of the character, and a clear perception of the truth of the four cardinal principles, upon which, in my view, all our efforts must proceed in order to arrive at any just appreciation of the events and lessons of history.

1. You will thence perceive, as we go on in our work, how very far our investigations must extend beyond the details of ordinary historical productions. We search for *truth*; and truth in its essential, catholic sense. But this is not to be found on the surface of society—in those facts which usually obtrude themselves first upon one notice, and engross most of our attention. It must be sought in the heart of the social system—in the deep breathings—the moral pulsations of the mass of men. It is somewhere said, and well said, that “a history, in which every particular incident is true, may on the whole be false.” And because, those circumstances which have most influence on the happiness of mankind—the changes of manners and morals, the transition of communities from poverty to wealth, from knowledge to ignorance, from ferocity to humanity—these for the most part, are noiseless revolutions. Their progress is rarely indicated by what historians are pleased to call important events. They are not achieved by armies, nor enacted by Senates. They are sanctioned by no treaties, and recorded in no archives. They are carried on in every school, in every church, behind ten thousand counters, at ten thousand firesides. Indeed the upper current of society presents no certain criterion by which we can judge of the direction in which the under current flows. We read of defeats and victories. But we know that nations may be miserable amidst victories, and prosperous amidst defeats. We read of the fall of wise ministers, and of the rise of profligate favorites. But we must remember how small a proportion the good or evil effected by a single statesman can bear to the good or evil of a great social system.” Hence we see at once how scanty are the materials—materials in most cases, carelessly raked together from the mere surface of communities—which are furnished for philosophical inquiry in the histo-

rics of either ancient or modern times. Historians for the most part seem to rest satisfied, if they can but succeed in entertaining their readers with a few of the more striking features of an age; while the secret ties which have linked it with other ages and with the destiny of man, remain effectually concealed. It is certainly not to their credit that, for an acquaintance with the moral form and complexion of a period, we are mainly indebted to the writers of novels and the drama; that, as some one has said, "we have to look for the wars and votes of the Puritans in Clarendon and for their phraseology in Old Morality—for one half of King James in Hume, and for the other in the fortunes of Nigel." Were I called upon however, to name one, who, among the multitude of professed historians, seems to have had more than any other, a just conception of the true objects of history, I would name SIR WALTER RALEIGH; a writer whose character may in some sort be viewed as the property of our State, and a knowledge of whose works should be considered, by every one of its sons, as an indispensable pre-requisite to the study of its history.

2. Our next discovery, if we are guided by the principles here laid down, will be, the biased and often uncharitable judgments of historians. Judgments formed at one time, by superficial, and, again, by interested views of systems and events. We shall find such systems and events not examined patiently and thoroughly in the light of their own age, and judged of in a spirit of manly charity, with reference to their own peculiar advantages or disadvantages; but subjected, in a temper of narrow, self-conceit, to the false test of the writer's own time and sect. In this way, the good have been made to share in the condemnation of the bad; systems to bear the reproach which belongs to periods; individuals to answer for the blood shed through the intolerance of an age. Hence the "schoolmen," notwithstanding their arduous, and enduring, and glorious achievements, have been cruelly consigned to the execration brought upon the middle ages by the corrupt ambition of civil and ecclesiastical rulers. A Thomas Aquinas made to suffer for the sins of an unscrupulous Boniface. Hence too intolerance is written "foul" and "bloody" under the sceptre of Mary, but "just and stainless" under the despotic and relentless parliament of Charles.

And in turning to the historical sketches of our own State, we find

from the same cause, that every attempt falls too far short of the whole truth, to leave any other than a false impression in the reader's mind. The writers may have been good and learned men. But so long as they were *men*, there is enough in our civil and religious state, without assailing their personal motives to account for the partiality and hence unfairness of their statements. Imbued, as we all are, with strong political and religious biases, nothing short of super human vigilance, in our researches, can shield us entirely from error. In regard to the period of the "Proprietary government," a writer may state nothing but what, is, in itself, strictly true—may make no reflection upon the oppressive acts of the "Church and State," not fully borne out by christian principle; still, if he fails to exhibit, and with the same strength of coloring, the conduct of the oppressed party, the moment they had the power to become the oppressors; if he places before us in strong, and not untrue relief, the sufferings of baptists and quakers inflicted by churchmen, but keeps back the cruel persecutions from those very sects to which the church-missionaries* were for a series of years exposed; he is no longer to be viewed as a historian of the *State* but of a *party*. He fails to tell the whole truth—to furnish that information, without which, no just estimate can be formed of the events of our history. The difficulty here, you perceive, arises not from the obscurity of historical facts; but from the selfishness of human nature—an in-born tendency in man to make that true, which he wishes to be true; hence demanding in the historian the very highest degree of self-discipline. This necessity too is not a little enhanced, in our day, by the prevailing habits of literary dishonesty. We bitterly complain of the "pious frauds" of jesuitism practised upon the historical literature of the 16th and 17th centuries. And they are bad enough it is true. But what can surpass the fraudulent practices of "the Press" in our own time? Who, now-adays, expects, on opening one of our periodicals, to get "the truth, the whole truth, and nothing but the truth," where there can be the slightest motive to misrepresent? This evil is terrible in its influence both upon the individuals who help to foster it, and upon the moral sense of the community where it prevails. It tends,

* Whoever would have an adequate notion of the sufferings and hardships of these missionaries must consult the reports of the VENERABLE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

in some sort, to legalize imposture ; and even to betray good men, insensibly perhaps, into the suppression or overstatement of truth, to subserve a favorite notion, or a much-desired end. In all questions of a polemic character, this is eminently true. And many such must inevitably arise in examining the early history of our State. The temptation of historians will be to take sides ; to make up their minds respectively that they are right—that the facts of history must speak in their favor—and then proceed to act confidently upon the supposition that they do. It will be well for them, if, like the Lydian King they be not fatally betrayed by the voice of their own oracle. The only effectual counterpoise to this party bias, will be found in a well-digested exhibition, by the joint-labors of the members of our Society, of all the facts and principles of action, so far as they can be ascertained, which enter into the history of our State up to the beginning of the present century. The advantage of such a work by this Society will be at once obvious. The concentration of knowledge thus secured, as well as a fair representation of all parties concerned, must be enough, with every mind, to give it paramount importance.

3. An investigation into our early history, however, must not only be conducted in a spirit of christian philosophy, but it must be laborious and *thorough* ; or it may tend to aggravate the very evils, which it might otherwise correct—tend to keep up among us the existing popular delusions ; rather than show us our true state, show us exactly where we stand, in reference to these great principles which actuated our fathers in the trying, but glorious events of the American revolution. That, by some influence, we have been insensibly borne off from these principles, is to the reflecting man but too apparent. In the plain facts of our history, we shall discern, I think, two causes that have been especially active in producing this result. Both of which may be traced to the circumstances that attended the achievement of our national independence. (1.) This was effected not by peaceful negotiation, but by conflict and blood. Not in the quiet halls of Senates, but in the fierce storms of the battle-field. The circumstance has left, I fear, its indelible impress upon the nation ; at least, it is still acting powerfully upon the ardent minds of our young men. Their eye is manifestly fixed, rather upon the sanguinary struggle of our fathers, than the blessings of peace which it achieved—upon the staggering blow which

they struck, rather than the lofty principles which nerved the uplifted arm. The proof may be had in their political harangues—evincing more of the fiery temper of the soldier on the eve of battle, than the dignity of the citizen, proudly conscious of the true blessings of freedom—it may be seen in their eager scramble for military titles, and their obsequious devotion to military renown. (2.) Besides this, we struggled for liberty against tyrannical oppression. Struggled against the exactions of arbitrary power, the restraints of unjust domination. This circumstance too has not been unattended with injurious effects. It has left in the minds of our people, a hatred for their oppressors—extending itself to the very principles and privileges which they abused. And more and worse than this, it has left among us the notion that true liberty consists in resisting all restraint. Hence it has tended, to some extent, to give us licentiousness instead of freedom—to take the fetters once upon our limbs and place them upon our souls—to substitute for the rule of a King, the despotism of a word—“Liberty,” to many only another name, I fear, for, “the unchecked lust of the flesh, the lust of the eye and the pride of life”—has thus become invested, with the most cruel and frightful attributes of Tyranny. The only corrective of this desolating evil, which we can hope for within ourselves, is a recurrence to *first principles*; the principles, which guided and animated the great and good men who laid the foundation of our liberties in acts of deep, personal sacrifice. But to discover these principles our search must be thorough, and without prejudice. It must extend entirely beyond ordinary historical detail. The arena of strife will not furnish what we seek. We may linger over the pages, red with the carnage of war, and glowing with the high deeds of heroic valor; may read, till our souls shrink in horror from British oppressions and cruelties, or exult in admiration of the bold daring by which these oppressions were triumphantly resisted; but, if we read no further (and no further shall we be likely to read till better histories are provided) we shall know little of the true basis and bulwarks of our constitutional liberty. We must go deeper in our enquiries; must uncover the secret springs that moved our fathers to the great struggle; bring to light those long neglected records, which will unfold to the people, that undying love of virtue—of integrity and justice and law—which gave such stout hearts and unyielding hands to the veterans of the revolution. Gave hoary

heads to our young men, and young hearts to our old ones. Instead of teaching the people, the modern doctrine, that they have the power to invent new truth, to strike out new paths to glory and prosperity, we must show them, in the light of these records—what our good fathers taught—that essential truth is eternal—that the principles of true liberty, while they may be presented under different forms of government, can never change in themselves; that our revolutionary resistance, was not to the British constitution, but to the oppressive acts committed in defiance of it, by British usurpation. Instead of courting popular favor, by conniving at popular vices; seeking the people's votes, by giving countenance among them to that notion of liberty which is essentially and totally subversive of their dearest rights, as it is of all power of self-government—we must proclaim to them, in every public speech, every legal enactment, every judicial sentence, from every press, from every seat of learning, in every school-book, at every mother's knee, throughout the land, that noble sentiment written and subscribed by the noble sons of our State—"He only is the determined patriot, who willingly sacrifices his pleasures on the altar of freedom."* It is true, the lesson to the disciple may prove humiliating and unpalatable to the teacher—the lesson, given under the seal of our father's blood, that as freemen, we are to enquire—not what is *popular* and to pursue it for self-promotion—but what is *right* and follow it at every hazard of self-sacrifice.

4. In conclusion, the history of our State, philosophically considered, will expound another, and, to the rising generation, most instructive and animating lesson. North Carolina, has received, with much that is disparaging, the enviable praise of being an *honest* State. I feel that it is deserved; that her sons may justly be proud of the distinction. And, at these times, of moral degeneracy in the nation, a greater could hardly be coveted. But that which most deeply concerns us to know—especially our youth—is, by what means, this blessing has been acquired, and hitherto preserved? The character and habits of a large portion of the first settlers in our country, would certainly have augured a very different result. How then has this most invaluable one—*honesty in the people*—been secured? A knowledge of our his-

* See Proceedings of the Safety Committee, &c., p. 6.

tory will furnish the answer. (1) The controlling minds of our State have been sound. Our eminent men, men of sterling integrity—men who have set their faces sternly against “deceit and fraud ;” though propped by family, or veiled by talent. Pretenders could find among them no place, and adventurers no spoil. Their lives might have justified the motto—“No deceitful person shall dwell in my house; he that telleth lies shall not tarry in my sight.” While at death, the epitaph might have been inscribed, with few exceptions, over each—“He hath sworn unto his neighbor, and disappointed him not, though it were to his own hindrance.” The effect upon the mass of the people, has been such as I have noticed. And we see in it, the immense value to a State, of virtue and integrity in its leading men. And hence how indispensable the duty, to guard well these fountains of knowledge and morality, upon whose overflowing streams, either life or death is borne to our people. (2) An additional cause of honesty in North Carolina is the character of its soil. A soil almost every where sufficiently productive to yield an adequate return to honest labor ; but generally too poor to allow in any one idleness and prodigality. This circumstance has not been without signal advantage to us. Our citizens, as a body, have been compelled to habits of industry. And industry is proverbially the parent of virtue. But if it were not, the condition of Scotland and Switzerland and Germany and New England would show its immense value. But besides the direct influence, in this respect, of a soil like our own ; other incidental advantages have arisen from the peculiar situation and resources of the State. They are of a character to hold out few temptations to speculation ; and hence to dishonest gain. The consequence is favorable to our social state—property is slowly acquired, and generally diffused. Economy and contentment and fair-dealing are the crowning result. Thence has arisen our good name—the title awarded us—and which we cannot too highly prize—of “honest North Carolina.” But we may forfeit the distinction. May lose it, amid the general scuffle for wealth, or barter it away for the paltry enticements of an artificial life. In truth, there are some sad symptoms of a turn in the tide of our honorable, though humble advance.—We have manifestly become infected with the national contagion—the money-getting mania, now the blighting curse of our whole country. The young men of our State,—and may I not add the old men too ?—

are fast learning to despise the healthy, the happy but well-earned competence of our forefathers; and to look for broader fields and larger results and more speedy accumulation, to meet the enormous and ever encreasing demands of artificial want. Or what is not less pregnant with evil, their thirst for consequence lifting them above the honest, the unpretending pursuits of agricultural life, is sending them in crowds fit or unfit, to the professions of law and medicine, already, to say the least, sufficiently full. If these evils continue to increase for the next twenty years, as they have encreased for the last, we may tremble for the effect upon the integrity of our people. Our farming interests will become subordinate. The example of the higher classes cease to impress at all, or favorably, the bulk of the people. Sympathy between the poor and the rich be destroyed—desires for wealth, or, what flows from it, luxury and ostentation, become too inordinate to be gratified by honest means. And then, as all history shows, we may relinquish our meed of praise, and inscribe “Ichabod” upon the fading tablets of our country,—for “our glory will depart.” But, in this bewildering chase of the things that perish, another and a heavier and more personal loss is to be sustained. Man is the only reality on the theatre of this transient life. And *he* is only real, because he is immortal; has a nature encompassing the vast, the solemn interests of an unending life to come. That nature is to be the great loser in these awful ventures for mere earthly consequence. Its high destiny is lost sight of—its momentous rights sacrificed at this debasing shrine. If “they that will be rich fall into temptation and a snare and into many and hurtful lusts which drown men in destruction and perdition,” O what must be the end, of the generation now living in our midst, absorbed as it seems in the thoughts and acquisitions of earth! It is true, the civil records of the past can shed little or no light upon the destinies beyond the slumbering dead. The most they can do, is to reveal here and there a hint to direct the path-way of the present. But there are other records whose sacred pages throw a purer, a diviner, and more certain radiance upon the issues of the unseen world before us. Let us open these sacred records and mark and walk by them; for O, there are other records still, and they will unfold to an assembled universe, “the deeds done in the body;” the grounds upon which will proceed the awards of an eternal Judgment.

Gentlemen of the Society; you see the wide extent; the serious character of our labors. That while they have to do with the industrious collection and arrangement of facts—it is of facts pertaining to all the attributes and interests and relations of man as he has existed in our state and is to exist forever in another world. May the blessing of Almighty God rest upon these labors; that the fruit of them may be realized in the true advancement of our social system, and our better preparation, through the cross and spirit of Christ, for a perfect state above.

We the undersigned members of the Executive Committee have examined the above account of the Treasurer, exhibiting the receipts and payments of the Institution for the year ending June 4th, 1849, and leaving a balance to the credit of the Institution of \$2298 06, and an amount due the Treasurer of \$49 74, and find the same correct.

JOHN SARTAIN, } *Members of the*
E. H. BUTLER, } *Executive Committee.*

Philadelphia, June 4th, 1849.

